

THE REHEARSAL.

1. Mr. Hoadly makes *Morality* to be *Orthodoxy* in the *Faith*. And *Immorality* to be the *Greatest Heresy*.
2. The Deceit of his Argument in Preferring *Practice* to *Faith*.
3. *Faith* and *Practice* Reconcil'd.
4. His Exception against Allowing *Liberty* of *Conscience*.
5. He makes *Blasphemy* against *God* less *Criminal* then *Blaspheming* the *King*.
6. His Exception Overthrows his Argument of Allowing *Liberty* of *Conscience* to the *Dissenters*. Prov'd from his own Words.

SATURDAY, September 20. 1707.

(1.) Country-man. **D**O's Mr. Hoadly give any other Reasons for those Strange Notions of his which you have told me?

Rehearsal. Yes. I will shew you all his Strength. He pursues what we were last upon, and says thus, p. 8.

"These are the Principles of a Moderate Man, as to these things. They may be call'd *Latitude*, or any other word which Men please; but 'tis setting the Building to Rest upon its true Foundation. All things in Religion cannot be of the same worth. *Practice* is the End of all the Rest: Therefore Unwilful Errors in *Faith*, much less Mistakes in any outward *Constitutions*, he cannot set up on the same foot with Sins in *Practice*. Wickedness he takes to be the Greatest *Heresy*, and a good Life the truest *Orthodoxy*."

(2.) Country-m. Was the Sin of *Korah*, of which we spoke last any other than a Mistake as to the Outward Constitution of the Church? And was the Worship of *Baal* any other but an Error in *Faith*? And to say, That these were Wilful Errors in all who fell into them, is begging the Question, and Highly *Uncharitable*. We may as well say, That all *Heathens*, *Jews*, and *Mahometans* now in the World know themselves to be in the wrong, and Persist Wilfully in those Errors, even tho' many of them are Ready to give up their Lives for them. We may say, That there are no *Conscientious* Dissenters, but that All stand out *Obstinately*. Which wou'd not be well taken, if any Man shou'd say so.

Rehears. But Mr. Hoadly thinks None of these Sins are Equal to Sins in *Practice*.

Country-m. Why? Are not these Sins of *Practice*? Is not Worshipping a false-God a Sin of *Practice*? Was not the Sin of *Korah* a Sin of *Practice*? Is not *Idolatry*, or *Schism*, or *Rebellion* a Sin of *Practice*? Do's Mr. Hoadly think there is no Sin of *Practice* but being *Drunk*, or *Robbing* on the Highway? And are there not Greater Sins than these?

(3.) Rehears. It seems not with him. He makes very little of Errors in *Faith*, so your *Practice* be Good. He is all for Good Works, and lays the whole Stress there. But I wou'd Recommend to him the Answer our Blessed Saviour gave to those who ask'd Him, *What shall we do, that we might work the Works of God?* Jesus answered and said unto them, *this is the Work of God, that ye Believe in Him whom He hath sent.* Joh. vi. 28, 29. Here we may Reconcile the Dispute about *Faith* and Works. For *Faith* it self is call'd a Good Work. And yet it is no Part of *Morality*, but Depends purely upon *Revelation*. It is nothing of *Natural Religion*; which only Mr. Hoadly means by Good *Practice*, and a Good Life; and calls it the truest *Orthodoxy*. So that a Good Moral *Heathen*, *Jew*, or *Mahometan*, is with him a True and *Orthodox Christian*! And he says, These are the Principles of a MODERATE Man.

Country-m. Of a Moderate Christian indeed!

(4.) Rehears. But a Good Subject you must allow him. For he says, p. 11. A Man has a natural Right to Liberty of *Conscience*, which no body can take away from him.

him, no not he himself, and they can be no Reason to Restrain it, except where the Principles tend to the Destruction of the Civil State.

Country-m. Then he makes an Exception. And is very Civil to the State! But what tho' these Principles tend to the Destruction of Mens Souls? The State is not Concern'd in that! And therefore such Principles are not to be Restrain'd.

Rehears. No: For he says, Moderation then teaches a Man to allow All their Liberty of Thinking, and to Controul them no other way but by Reason and Argument, except in the Case before mentioned.

(5) Country-m. The Liberty of Thinking is what we need Thank no State for. For, thank God, Thoughts are Free. The Accusation against Naboth was, that he did Blaspheme God and the King. Now Mr. Hoadly thinks he ought to be Controul'd for Blaspheming the King, but not for Blaspheming God! For what has He to do with the State! He wou'd bring in *Jure Divino*!

Rehears. You are Arch, Country-man. But all States do Pretend and Own at least to Depend upon God, Attribute their Successes to Him, and Implore His Blessing. Do they think themselves then under no Obligation to Support His Honour? Will they Suffer Him to be Blasphem'd, and at the same time Punish Blasphemy against the King with Death? Will they Suffer Heresies and False Doctrin, Pernicious to the Souls of Men, to be Propagated and Encourag'd, and think they must give no Account? Will Mr. Hoadly his Moderation, to Allow all their Liberty of Thinking, be a Plea for them? Why then were the Kings of Israel Punish'd by God for Suffering Idolatry in their Kingdom? And when the King himself and the People were Idolaters, here was no Harm to the State, other than their offending God, and being under His Displeasure. Nay, he that wou'd then have Preach'd up the true Religion, and Reprov'd their Idolatry, wou'd have given Disturbance to the State. And wou'd have been under the Exception Mr. Hoadly gives to Allow Men their Liberty of Thinking. Which Principle will come up to that of Another Greater than Mr. Hoadly, who said, That none ought to Preach the Gospel, without Leave of the Civil Magistrate, unless he cou'd work Miracles as the Apostles did, to Vouch his Commission from God. All which is Built upon Mr. Hoadly's Foundation, of not giving Disturbance to the State. Which is the *Primum Mobile* in these Mens Consideration of Religion. And which, if it had been True, Christianity must have stopt after the Age of Miracles was over.

(6.) Country-m. But now, Master, I think that the several Sects and Divisions among

us, and their Separation from the Church, is a Great Disturbance to the State. We See it, we feel it every Day. And this has once before now overturn'd these Kingdoms, and made them all one Field of Blood. And therefore this Separation of our Dissenters comes under that Exception of Mr. Hoadly, of not Allowing Men their Liberty of Thinking, viz. When it may prove a Disturbance to the State.

Rehears. Mr. Hoadly saw this, and was sensible of it. I'll give it you in his own words, p. 9. of this Sermon, he says,

"Nothing can Justifie a Man's Separation from it (the Church) but his Conscience. "Wherever that cannot be Pleaded, and "on good Grounds too; there the Consideration of Peace and Union should prevail, and 'tis a Sin to Resist it: I say, the Blessings and the Advantages of Peace "and Union, the Dismal and Unhappy "Consequences of Division, those Animosities and Heats, that Anger and Hatred, those Revengeful and Malicious Thoughts, those Injuries in Word and Deed, that follow a Separation: That Danger to the "Publick Good, by the Advantage is given "to the Enemy to Enter in at the Breaches that are made, and to Designing Men to make use of these Differences for a State- "Tool to Destroy both Parties: The Scandals and Offence that Good Men may "weakly take, and the ill uses that Wicked "Men will make of them: I say, These "sad Effects, &c. And so he go's on to "shew the Mischiefs that Separation from "the Church brings to the State.

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S^{T.} Paul no mover of Sedition, or a Brief Vindication of that Apostle, from the False and Disingenuous Exposition of Mr. Hoadly, in a Sermon preach'd before the Lord Mayor on Rom. xiii. v. 1.

T^He Bishop of Salisbury's proper defence, from a Speech cry'd about the streets in his Name, and said to have been spoken by him in the House of Lords upon the Bill against Occasional Conformity.

S^Acrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandrer, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

The Reasonableness of a Toleration, enquir'd into, purely on Church Principles, in several Letters.

A Short and Easie Method with the Deists. Wherein the Certainty of the Christian Religion is Demonstrated by Infallible Proof: From IV. Rules, Which are Incompatible to any Imposition that ever yet has been, or that can Possibly be. In a Letter to a Friend.